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WEEKLY REVIEW.

—The Bishop of Bombay, at the recent meeting of the Bombay Branch of the Society for the Propagation of the Gospel, said:

"I have felt it my duty to address the Archbishop of Canterbury—going somewhat fully into the subject—a letter, which I expect to receive back by the incoming mail, and which will be distributed among you. I need not more particularly refer to the contents of that letter, but I may say I have felt it my duty to point out that there are serious blemishes, in my opinion, in the manner of carrying on the work of missions in India, and that I have myself no hope whatever that any successful result can be produced until we recognize more distinctly that we are not here simply to teach truth, but to found the kingdom of our Lord Jesus Christ, and to set up here a branch of His holy Catholic Church. It seems to me that the great failing which has characterized missions—those of the Church I speak of, as well as other bodies—has been that this fact has not been distinctly recognized."

It is a pity the letter referred to should not have been available before the Allahabad Conference of Indian Missionaries, now in session, should have come together. We *fancy that they will be a little startled by* the announcement that missionaries are here for some different object than that of teaching truth. The Commission of our Lord to his disciples is, Go ye and preach the Gospel to every creature. The Gospel is elsewhere defined as 'the word of truth.' This conception of the matter is that embodied in the name of the Society on whose behalf the Bishop was pleading. The Bishop's conception is that we are here to propagate the Church. If the Church were the exact embodiment of the Gospel, so that to become acquainted with any member of it were to have visibly before us the very Sermon on the Mount, the very mind of Christ, the very love divine that was revealed on Calvary; if even the Chaplains of the Establishment were men of such unblemished piety, such absolute conformity to Christ's will, we would not be so greatly startled by the proposition to substitute the Church for the Gospel. But even the apostle Paul said, We preach not ourselves. Most people that know the Church of England, or the churches of England, or of any other country, or the holy Catholic Church, will exclaim with one voice, Heaven forbid that we should propagate the Church! Has our error been that we have been preaching the simple truth too exclusively? We know that man has always fancied that he could improve upon God's gifts and God's methods; but our own opinion is that we have erred by not preaching the truth in its simplicity. Sanctify them through the truth; thy word is truth. God's word is that truth which Christ's servants are commissioned to employ in discipling all nations. If the Church of England is found in the word of God, or if her system springs legitimately out of that word, then the more simply it is preached, the more surely will the Bishop's desire be realized, and the Church of England will as certainly be reproduced in India, as figs will be found on figtrees. But to seek directly to propagate the Church, is something for which we find no warrant in the word of God. The Church of England does not meet the spiritual wants of the majority of those in England who profess to be Christ's followers, and we are not aware that it has ever succeeded in planting itself elsewhere, in acknowledged supremacy. If the Gospel is the power of God unto salvation, the majority of missionaries are right in the view they take that it is 'the one thing needful' to every man. God will have all men to be saved and to come unto the knowledge of "the truth;" hence the obligation to preach the truth, the simple truth; to preach it not merely with our lips, but with lives that fairly embody its great principles and illustrate its divine power.

—We have been favoured with a copy of the "*Eagle* Printing Office Almanack for 1873," on a sheet. It exhibits the year's calendar, railway information, lists of banks, offices, companies, Postal Notices, &c. &c. It is nicely printed and well mounted.

—We have also received from the *Bombay Gazette* Office, a handsome *coloured* Map of India giving the railway routes as now completed, with indications of those that are in process of construction. It is intended for the *Traveller's Guide*, printed monthly at the *Gazette* Office. Almost everybody will be glad to have this Map for reference. We have found it a help to our memory in the matter of Indian Geography, to keep in mind that there is a large quadrangle of irregular but nearly equal sides of 500 miles each, having Bombay, Allahabad, Lahore, and Kurrachee, at the four corners.

—The number of students matriculated by the Bombay University has increased very rapidly in the last two years. In 1870 it was 142; in 1871, 227; in 1872, 378. The following numbers have been passed this year by Mission Schools: Free Ch. Poona Mission, 8; Bombay General Assembly, 8; Ahmedabad Mission, 8; Bombay Free General Assembly, 3; Robert Money, 2; Surat Mission, 2; Belgaum Mission; 2; in all 33, against 23 last year. But one Roman Catholic School, St. Mary's, passed 21, against 23 last year. The Bombay Scottish School passed 7; the Bishop's, Poona, 5; Bombay Education Society, 1; Diocesan, 1. The number of successful boys prepared privately has increased in two years from 8 to 38.

—We have to acknowledge with thanks receipt of that handsomely got-up Annual, the *Times of India* Bombay Calendar and Directory for 1873, in the familiar green and gold. It contains, a vast amount of information on the subjects that command the chief attention of people in Bombay generally. Here we may learn who is who and what is what. We may also learn where to go and what to do. Although a number of new lists and tables have been added, the book has been kept within the bounds of portability by some judicious or pardonable omissions. The census officials have not yet so far overtaken their work as to furnish the public with the desired returns. The Acts of the last year are given, including the Municipal Bill; and there is a list of municipal voters, and a multitude of things that one cannot think of mentioning.

The love of money, an inspired writer tells us, is the root of all evil. The last word is in the plural in the Greek, evils; from this one root spring multitudinous evils; all kinds of iniquity, all kinds of disaster, may be traced to this root. Yet there never was such a feverish thirst for money as there is now. Men cherish this love just as though they had a perfect guarantee that it would never harm them. The harm that it does to the individual is oftentimes far exceeded by the indirect injury that comes to others. In his pursuit of wealth a man makes very little account of the losses that others may sustain through his success. The spirit of enterprise, as it is called, leads to competition; wherever anybody is doing a successful business in some particular, a number of other persons are quickly smitten with a desire to share his gains, and they start rival establishments, and succeed perhaps, but only by withdrawing all customers from the man who initiated the business. It would be thought Quixotic for a man to be deterred from going into business for fear that he might injure those who are already engaged in it, but this only shows that the spirit of our much-vaunted modern commerce is not very far removed from that which dictated to Cain the words "Am I my brother's keeper?" and is very different indeed from that which we find in the Mosaic code, and which held the owner of an untamed ox responsible for the harm done by the creature in its fury, and compelled a man to answer for injury done in consequence of there being no parapet round the roof of his house to keep people from falling off. In some parts of America there begins of late to appear some desire to return to this old Mosaic principle, in legislative enactments that hold the grog-seller responsible for the damage done by those who exchange their senses for his liquor; but as yet this principle is generally scouted throughout Christendom. It is simply the principle of doing unto others as we would that others should do unto us. This principle, in the abstract, is very much admired, but it is generally agreed that to reduce it to practice is mere Quixotism. So men go forward with their plans for making money, very little hindered by considerations relating to the property, health or lives of others. A man who is convicted of having established in some

crowded neighbourhood a manufacture that taints the air, is sorry to sustain a pecuniary loss, but is very little distressed by the thought that he has been virtually exposed as a murderer.—Here is an extract from a home paper, illustrating this matter:

"Familiarity with pit accidents is making the people of this country insensible to the horrors of such a dismal calamity as the inundation of the coal mine at Pelsall, in the Cannock Chase district. On Thursday morning of last week a great body of water, long pent up in an old mine, burst into the workings. The men in the upper seam, though with much difficulty, made good their exit; but twenty-two were left at the bottom. Though perilously situated among old workings, the pit had only one shaft. Engines have been at work every day since the accident occurred drawing the water out of the mine; but the hope of rescuing the men alive, cherished for the first three days, is now dispelled by the silting up of the entrance to the seam in which the men were shut, and also by the presence of the terrible choke-damp."

Can anything be conceived more awful than the death to which the victims of these mine-accidents are in many instances condemned by the cruel inconsiderateness of those who employ them? Buried alive; waiting for human sympathy to thrust its hand through the superincumbent earth and pluck them out, and waiting in vain; perishing by hunger, if not more speedily stifled by malaria; their dead companions putrefying around them, and the groans of the dying sounding in their ears; it is almost as though they had made their way into some suburb of hell and there been taken captive. Every year we hear of such frightful occurrences, but when do we hear of any one arraigned at the bar of human justice to answer for the foul deed of sending these poor labourers into situations of extreme peril? The mine-owners, who themselves never visit the perilous places whence their wealth is obtained, live in their stately mansions above and move about in their luxurious equipages; and people would be shocked if we suggested that the brand of Cain belonged to them. We refer of course to the instances in which there is undue exposure of life, where insufficient care is taken to guard the lives and health of those who are employed. The mines of England are a most important industry, and their treasures greatly contribute to the well-being of the community; but this is only a very strong reason why there should be the greatest tenderness and scrupulousness in the conduct of the works. Christ, so far from favouring the idea that his requirements are not suited for this practical world, declares expressly that the question of our salvation is to turn upon our obedience or disobedience. He that heareth these sayings of mine (those embodied in the Sermon on the Mount) and doeth them not, is like a man who built his house upon the sand. It may have been a very handsome house, a very stately and commodious house, a very hospitable house, with "charity" in large letters over the door, yet when the day of trial came it fell and great was the fall of it. We should be glad if all readers of the *Bombay Guardian*, and still more if those who do not read it, will prepare for entering on a new year by carefully considering how the interests of others are affected by their pursuits and manner of life; whether they are doing their utmost to promote the best interests of those who are in any way dependent on them; whether in fact, in all the relations of life, they are doing unto others as they would that others should do unto them.

Dr. Archibald Graham of Edinburgh continues earnestly to advocate his scheme of European colonization in India. Dr. Graham is held in highest esteem by all who know him, and it is beyond question that he is animated by sentiments of purest philanthropy. He has a lively recollection of his Indian life, and takes a deep interest in this country, and thinks that if Europeans of the right stamp can be induced under the right conditions to come out in little colonies to this country, it will powerfully tend to raise the character of the Natives among whom they settle. We have never seen our way to advocate this scheme very warmly, for various reasons. (1.) Our paper is not read by the class of persons who are to be moved to engage in this work of colonization. (2.) We feel that men who emigrate naturally desire to go where they have the best prospects of being able to live happily and bring up their children under favourable conditions, and we are not aware that anybody regards India as the best of all the countries that invite immigration from Great Britain. (3.) In order really to benefit the people of this country, it is necessary that the colonies should be planted in populous regions. But these are generally unfavourable to the health of Europeans, and the attention of the British public is rather directed to the hilly regions where population is scant and where the people do not belong to the Hindoo stock. We might mention other reasons derived from sad and stubborn facts that meet us wherever Europeans are found located in any number in this country. But a new argument is now supplied us. The Rev. Mr. Dall recommends Bengalees to emigrate to the southern United States, and mentions that he has found large numbers of Bengalees in the Himalayas, near Simla, some of whom have been there 25 years. This appears to us a good reason why the Bengalee should emigrate to the Himalayas and not to Florida or Louisiana. And it seems to us that the Bengalee should be encouraged to go there rather than the European. Matters are rapidly changing in India. The Native is everywhere shoving out the European. One after another, day by day, spheres in which formerly the European was without a competitor, are now closed to him. The Native is fast picking up, by the help of Government and Mission Schools, the knowledge necessary to fit him to perform the work of almost any appointment. Even if the European colonists in the hills gave themselves exclusively to agriculture, we conceive that they would gradually find a Native element working itself in at a number of points, and the conditions necessary for their continuance here fading gradually away.

We have a large number of superfluous Europeans here in Bombay, and it might be a question for Government whether, instead of deporting them to England by batches, they might not be conveyed to some of the regions of Northern India. It is true that many of them are hardly the best stuff for colonists. Their great bane and the cause of their demoralization has been too much liberty. Under proper government they might get along in the Himalayas, and it would perhaps be well to let them pioneer the way for colonists from home, if these are to come.

We have been requested to give the following a place in our columns. It is rather sad that the people of Scotland should stand in need of missionaries from this country to awaken them to a sense of their duty, and we should particularly grudge them a man like Narayan Sheshadri, so much more needed here one would think. However, we defer to the judgment of wiser heads and draw in our horns.

Extract Minute of Meeting of the Free Church Foreign Missions Committee of date 19th November 1872.

Inter alia.—The Committee resumed consideration of the proposal as to a visit to this country by the Rev. Narayan Sheshadri * * * * *

And the Convener having intimated that Mr Stothert undertakes to raise by private subscription the amount needful to cover all expenses, Mr Sheshadri's salary only while in this country being paid from the funds of the Committee; and the Convener and others having testified to Mr Sheshadri's high Christian character, and devoted and successful labours; the Committee believing that a visit from one of such eminent gifts as Mr. Sheshadri possesses would be likely by the Divine blessing to prove the means of awakening fresh interest in the Missions, and knowing that Dr. Wilson and the other Missionaries in Western India are favourable to the proposal, unanimously and cordially agree to grant the desired sanction.

(Signed) ROBERT YOUNG, Secretary.

A Friend has favoured us with the following:

The examination of the senior students at present under training by the Bombay Medical Mission, for future employment as Medical Missionaries, and Catechists, took place at the Mission premises in Girgaum between the 14th and 23rd inst. The examiners were Surgeon Major Partridge, Dr. Macdonald, and the present Officiating Superintendent, Mr. Webb; and the examinations were conducted in the following manner:

Saturday, 14th Dec. Written examination in Materia Medica.
Monday, 16th Dec. " " in Practice of Medicine.
Tuesday, 17th Dec. " " in Surgery.
Wednesday, 18th Dec. Oral examinations in Materia Medica, Medicine, and Surgery.
Monday, 23rd Dec. Oral examination in Hygiene.

The students having acquitted themselves "creditably," and so that "nothing could be more encouraging" at their examinations in Anatomy, Botany, and Materia Medica in November 1871, there seemed no call just at present for any further examination in the first two of these subjects; but as regards Materia Medica, it was fair to expect that their opportunities and practice in the Dispensary since the last examination had much increased their knowledge, and particularly in that portion of it which deals with the actions of medicine in disease; and with a view to ascertain how far these expectations had been realized, the present examination was undertaken, the questions being so framed as to draw forth their knowledge of the therapeutic uses and doses of drugs, rather than of their chemical and botanical characteristics.

The doors were open to visitors on every day of the examinations, but those interested in this portion of the Mission work were especially invited to be present during the principal examinations, on the 18th inst. We were glad to see this invitation responded to by Miss Brink of the American Medical Mission, Rev. C. Harding, Rev. Mr. Stephen, and a number of the native members of Christian Churches in Bombay.

The only members of the Committee present were Rev. Mr. Small and Rev. Mr. Paton. The numerous other religious and missionary engagements just now occupying the time of friends of the cause of Medical Missionary education were doubtless in the way of a larger attendance. Captain Oldham, the Secretary to the Mission, was unavoidably absent from Bombay.

The examiners present were Dr. Macdonald and Mr. Webb. Dr. Partridge could not be present, but he examined all the papers, and sent written questions for the examinations in Medicine and Surgery.

The Rev. J. Small having been called to the chair, the proceedings were opened with prayer, after which Jadu Waji, John Winsor, and Lazarus Abrahim, pupils of the Mission, presented themselves in succession for examination. The examinations were oral throughout and extended over

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hours, during which they were rapidly questioned by both examiners in turn towards testing their ability to recognize diseases, their knowledge of the symptoms and treatment of the most prevalent and fatal diseases in India, their competency to act on emergencies in dealing with such injuries and surgical diseases as would in all probability be presented to them while itinerating as gospel-messengers in the districts; and the extent of their knowledge of the effects of remedies in disease, their modes of action, and the best methods of administering them. The result of the examinations on all these subjects was, we believe, most satisfactory and encouraging; but we shall be better able to speak on this matter, as well as on the results of the other four days of examination, after the examiners have published their report.

The Bombay Guardian.

SATURDAY, DECEMBER 28, 1872.

THE "HINDU REFORMER" AND CHRIST'S RESURRECTION.

CHRISTIANITY ought to be preached without the story of the resurrection, says the *Hindu Reformer*. Christianity would never have been preached at all, if there had been no risen Christ to announce. Our contemporary may convince himself of this, if he will consider what were the facts of the case, at the time that Christ died. It is evident that Christianity, during the lifetime of Christ, had no influence but such as belonged to the person and character of Christ himself. His disciples were mainly Galileans, illiterate, timid and uninfluential. When Christ was arrested they all forsook him and fled. They felt instinctively that they were utterly powerless apart from Christ, and the moment he was seized they felt incapable of standing before a hostile world and sought safety in flight. This was perfectly understood by the enemies of Christ. These were determined to suppress the entire movement, but saw at once that the execution of Christ would suffice for this; the disciples would be absolutely powerless apart from him. They were more afraid of the dead body of Christ than they were of the disciples, and took great precautions to secure this; but against the timid fugitive disciples they lifted not a finger. If Christ had remained in the tomb, it is doubtful if we should ever have heard of Christianity. The very powers that Christ had exercised, his matchless superiority to all others, only intensified their confusion and sense of forlornness when they saw him crucified. Not one of them ventured to lift up his voice in his behalf, while he was in the hands of his enemies, alive; after his death, when the Jews were delivered from all their fears and felt that the whole movement was ended for ever, Joseph of Arimathea and Nicodemus felt emboldened to exhibit a little respect for his memory. There was no objection to their doing what they wished, for the reason that it had no longer any importance. If Christ had not risen from the dead, it would not have had any importance. For three years the leading men at Jerusalem had been endeavouring to stop the progress of the belief in Jesus as the Messiah, and as soon as the opportunity was given they made haste to seize it. They crucified him and set a guard over his tomb, and there they stopped; they felt that they had done all that was needful. If the disciples were not a power in the state when Jesus was alive, of course it was preposterous to have the slightest concern about them now that he was dead. Peter basely denied that he had any connection with Jesus of Nazareth; this shows plainly how utterly incapable he was of standing before men in his own strength; even after our Lord had given him that reproachful look, he only goes outside and weeps where no one will see him, but he leaves the protecting lie in the ears of those who had heard it, unrevoked. Well, how was it with the others? Not one of them came forward to identify himself with Jesus, while he was in the hands of his enemies. When the rage of his enemies was slaked in his death, and they felt that their triumph was beyond all doubt, then only did some of the less conspicuous of them come with spices to embalm the dead body of Jesus.

When Jesus actually rose from the dead, the apostles were huddling together, within well-secured doors, for fear of the Jews. So far were they from looking for the resurrection of Jesus that they exhibited a most obstinate unbelief with regard to it, a belief that was not overcome until Jesus himself stood in their midst, until they had looked upon him with their eyes, heard him with their ears, felt of him with their hands, inspected the holes left by the nails in his hands, and the cavity in his side made by the spear. All circumstances considered, there was never probably a greater barrier of unbelief in the mind of any, not even in the mind of the respected Editor of the *Hindu Reformer*, as regards the Resurrection of Christ, than there was in the minds of the apostles at that time. True, they had been told before by him of his impending death and resurrection, in plain words; but their minds were utterly unable to take in at that time the idea of the death of one who had unlimited power, and whatever was said on the subject they treated as a parable, a mystery, an enigma, but never as a matter of fact. When the tremendous shock came, and they saw Jesus suffering such indignities and outrages at the hands of his enemies, when they saw him actually die and become an inanimate body, they were completely bewildered. The great fact was before them that the enemies of Christ had at last obtained the very triumph they had been so long seeking. The collapse was perfect and awful. They had come up to Jerusalem in the expectation that Christ would establish for ever his supremacy over all, and that they were to be invested with such honors and dignities as men had never enjoyed in this world; and now their glorious Leader is taken captive by his enemies and crucified between thieves, and actually expires without any assertion of his power, leaving them like a few sheep in the midst of wolves; not even that, for they were so contemptible in the sight of their enemies that it was not thought necessary to do anything whatever to them. When the people of Jerusalem next heard from the apostles, was on the Day of Pentecost, fifty days after the crucifixion. The story of Jesus was now remembered only as a remarkable delusion that had been effectually exposed and exploded, by its attempted transfer from Galilee to Jerusalem; a delusion that had now passed away for ever. But the interval had witnessed a great change in the disciples. When they became acquainted with the resurrection they also became acquainted with the necessity for the death of Christ; they discovered that his death was expiatory, the means of satisfying the justice of God for the sins of men, in such a sense that pardon and life might be extended to all believers throughout the world. By the baptism of the Holy Spirit on the day of Pentecost, a marvellous work was wrought in their hearts so that they were delivered effectually from all fear, and were enabled to meet persecution and death in the Saviour's name. They were now animated by an intense love for the souls of men and a burning desire to be employed in saving them. Christianity dates from the Day of Pentecost. Had they presented themselves to the people of Jerusalem with nothing but their own affirmation as to the Resurrection of Christ, the people would have laughed them to scorn, and would have crushed them with the greatest ease. But before they had spoken a word about the Resurrection there was testimony from on high drawing the attention of all the people to them; tongues of fire sat upon them, and they began to speak with other tongues; and the multitude that came together were confounded by the supernatural testimony. Then Peter stood up and preached Christ to them; charging home their crime in slaying Him; showing the reason for his death, and showing also that prophecy required it, as also his resurrection and ascension. Three thousand men and women verified these sayings that very day, believing on Christ and receiving the Holy Ghost, and standing forth as witnesses of his resurrection.

The "Acts" of the Apostles show us that their first concern everywhere was to establish the fact of Christ's Resurrection. They felt that there was no use in speaking to men about the death of Jesus of Nazareth, unless they could show that he had risen. It is the resurrection that gives importance to the death and to the life. All the teaching of Christ regarding himself depended for its authority upon the "sign" that was to be given; his rising again was God's attestation that whatever Jesus had said about himself was true. Even his wonderful works would remain without significance if the power that wrought them was a temporary power, vanquished finally at the cross. Take away the Resurrection and there is no longer any Gospel. We should not have had even the books containing Christ's instructions to his disciples. But if we had had them, without a risen Christ for the basis of our hope and faith, they would have had no power over the world. What is it but a mockery to tell men to love God with all their heart and soul and mind and strength, if you do not give them a Saviour to reconcile them to God, and a Holy Spirit to give them victory over their evil natures?

Jesus is not the Christ, and we have no Gospel, no glad tidings of salvation, if Christ rose not again from the dead. And if the evidence of this were not available, it would be the greatest vanity on the part of Christians to preach the Gospel. In fact there would be no Christians to preach it.*

* Our contemporary is well aware that Sunday is observed by Christians of all denominations throughout the world, as the Lord's Day, the day that commemorates the rising of Christ from the dead, and a very little inquiry will suffice to show him that this day has always been so observed. There may be various opinions as to the way in which it should be observed, but with regard to the main point, the commemoration of Christ's resurrection by special observances on this day, there is no difference. There is but one way of explaining this fact; one only way; we defy the world to furnish us with another. History confesses that she has no other to submit. Our Lord appeared to his assembled disciples on the day of his resurrection, and again a week after on the recurrence of the same day, and seven weeks after

we find them together receiving the mighty gift of the Holy Spirit on that day. There is no command to observe this particular day, contained in the New Testament, but it is referred to as the Lord's Day, and as a day when Christians were accustomed to come together in the name of the Lord. If the observance of the day had not dated from the very beginning, with the sanction of Christ's own presence, it would have been impossible to introduce it afterwards, for the reason that there was no earthly authority to whose mandate all Christian Churches owe obedience. Under a system like that of the Papacy it might have been imposed on the Church belonging to that system; but avowedly it was not; it existed long before the Papacy. If it had been introduced at any time after the planting of Christian churches among Jews and Gentiles, there would have been controversy, a struggle, and we should have had abundent evidence of the attempt. But there is not the slightest evidence of anything of the kind. There is but one explanation of the observance, and it is that which makes it originate with the very event which it is designed to commemorate. The apostles were the very last persons to create a difficulty by setting up Sunday as a rival to the Jewish Sabbath; for ten years their labours were confined to the Jews; but every one that received Christ as his Saviour, perceived at once the fitness of such a commemoration as that of *the Lord's Day*. We do not hesitate to affirm that the Lord's day is in itself an irrefragable evidence of the truth of Christ's Resurrection.

WHAT IS TRUTH?

He had respect unto the recompense of the reward (Heb. xi. 26.) What reward did Moses obtain in this life? He did not even see the people introduced into the land of promise; and to the end of his days he bore the burden of that stiff-necked nation. But Moses thoroughly identified himself with the cause of God, and found his happiness in the triumph of this. It was not so much the hills and valleys of Judea that he saw from Pisgah; it was the Mount of Transfiguration, where he should see the Saviour of glory; it was the day of the Son of Man when the whole earth shall be full of the divine glory.

By faith. (29.) God in this chapter condescends as it were to exhibit his testimonials, grounds of his title to our confidence; showing us that in every conceivable situation, in every possible variety of circumstances, in the presence of all imaginable difficulties, faith in his all-sufficient aid obtained the victory; and demanding of us that we should have the same faith in him, who is unchangeably the same.

Women received their dead raised to life again. (35.) What is it the Lord calls you to be or to do? Does he want you to subdue kingdoms? to defeat armies? to stop the mouths of lions? to raise the dead? to go through fire? No matter what it is; the feasibility of it has been already settled; all things are possible to him that believeth.

Received not the promise. (39.) 'Thy kingdom come, thy will be done on earth as in heaven;' this has always been the aspiration of believers, nor, apart from this, could they be satisfied.

Some better thing for us. (40.) And for them with us: 'that they without us should not be made perfect,' but with us should. The better thing than they could conceive of, is glorification with Christ. Their interest in it was manifested by the presence of the two celestial delegates, Moses and Elijah, on the Mount of Transfiguration.

Witnesses. (xii. 1.) Witness-bearers, summoned on the part of God to testify that it is not a vain thing to believe God. The position is: By faith the elders obtained a good report. All who receive honourable mention in the Old Testament, receive it on the ground of their faith. They unitedly witness that faith overcomes the world, opening the door for his power and wisdom and love and truth to enter.

Finisher. (2.) It is in looking to him that our faith is perfected. Perfect faith will cause us to be as he was in the world.

And live. (9.) This subjection to our heavenly Father is life. These Hebrew Christians had seen the two lions in the narrow path ahead, and, not knowing that they were chained, had turned aside. But life was in that path and not death.

Partakers of his holiness. (10.) Not that we should make ourselves holy, or have a holiness separate from his. We are not commanded to bring a clean thing out of an unclean, or gather figs from thorns. God wishes us to share with him in his own holiness, without which no man shall see the Lord.

Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (12.) Form such habits, adopt such practices, such methods of procedure, such arrangements as regards meetings, such social usages, as shall be best fitted to keep all the members in the straight way. If you include worldly parties and entertainments in your plan of what is allowable for the Christian, you may expect that some of the weaker members will be turned out of the way. Our arrangements are to have regard to the necessities of the weak, as Paul teaches us; a column is no stronger than its weakest part. Some have a twist in their views; have crotchets; have a warp in their minds: and unless we have very straight paths, they will soon be turned aside. We must endeavour to get them healed; not so much by disputation, as by Christian example, love and prayer. Observe that nowhere in Paul's epistles, is the treatment of these defects and errors of Christians committed to the pastors alone; but rather to the whole church; all are to exercise a kindly surveillance over each other; not as busy-bodies, but as helpers.

Any fornicator. (16). Christians are to look diligently lest there be any fornicator among them. Such a one is compared to Esau, who for one morsel of meat sold his birthright. Salvation is being guided by the Holy Spirit. But the Spirit flies from the man who allows himself to be swayed by sensual desires. It is a poor, wretched, contemptible morsel of pleasure, that such a one purchases with the sacrifice of an eternal inheritance.

Unto the city of the living God. (22.) This is with reference to what was said in ch. xi., about the elders who sought a city having foundations. Kings and prophets have desired to see the things that ye see and have not seen them. The city of the living God is filled with the manifest glory of God, the King of kings, and is large enough to contain all the descendants of Adam, with a legion of angels for every one. All the subjects there are kings and priests. We of this dispensation are come to this glorious city within whose amethyst walls nothing unhallowed or unlovely may ever be found; to such a city and not to Mount Sinai. In what sense are we come to it? *is it present to us? It is ours by faith; all things* that pertain to life and godliness are given us in Christ; all the promises in him are yea and amen; and according to our faith are these promises discharged and their values realized by us. We are now in the kingdom of heaven, as Christ abundantly teaches us by his parables; we in whose hearts Christ's word is reigning; we know not yet what we shall be, because we so imperfectly understand the privileges of this dispensation; but in 2 Cor. iii. we are taught that this is an everlasting dispensation, and the descent of the New Jerusalem, having the glory of God, is simply an incident of this dispensation.

That those things which cannot be shaken may remain. (27.) The great and glorious truths of the everlasting Gospel are not to be superseded by any other.

Receiving a kingdom which cannot be moved. (28.) We receive this when we receive Christ. For he who receives Christ as his Lord and Saviour, is himself raised to royal honours. He is joint-heir with Christ.

We may serve God. (28.) We receive a kingdom; but our kingship instead of being incompatible with service, is identical with it.

Our God is a consuming fire. (29.) This is from Deut. iv. 24: "For the Lord thy God is a consuming fire, even a jealous God." That is, God will not reign with a divided empire. He will not share his glory with another. He requires the whole heart. This is the great characteristic of the Gospel kingdom; God's law written in the heart; God loved with all the heart.

THE EVIL ONE.

The age we live in has arrived at the conclusion that "the devil is not so black as he is painted." Accordingly we find that many are on tolerably familiar and pleasant terms with him. They think he has been very much misunderstood and very much maligned; and they consider him more of a traditional enemy than a real present one. They can therefore freely make all manner of jocular allusions to him, and to his ownership of those of their acquaintances who are playing fast and loose with morality and with their social obligations. Excuses are found for every form of evil. The worst forms of idolatrous worship find apologists even in the Christian community. And when some awful crime are committed, causing a shudder of horror, and threatening a reaction against the tolerant feeling for the "old gentleman in black," temporary or hereditary insanity, or some such medical scientific terms, are brought forward to account for the crime. Thus the fears of those who may be awakening to an understanding of Satan's real character and his influence over fallen man are lulled.

Many a commander confident of victory has been ignominiously defeated by underrating the power and resources of his adversary. When the most malignant enemy of the human race, with resources of the most subtle and far-reaching character to bear upon the contest at every point, has persuaded men that he is not so bad as he has been represented to be, the victory is complete—supposing there be even the semblance of a battle. But for the most part there is no contest at all. Satan leads men captive at his will, and they follow with hearty concurrence.

The writer remembers having seen about thirty years ago a pictorial illustration of an old proverb, "When you sup with the Devil, use a long spoon." The picture showed Satan black enough, with horns and hoofs, and a formidable tail! A man sat opposite to him, both squatting down, and supping out of a pot. The man's spoon must have been insufficiently long, for the Devil was gradually and imperceptibly winding his formidable tail round his victim. The wonder to the writer's unsophisticated mind was not so much that the man did not provide himself with a longer spoon, or that he did not feel the Devil's tail tightening around him, as that he should have consented to sup with such an ugly devil at all. The picture of course could not show the influences at work in the man's mind, or how the Devil had persuaded him that he was not so black as he is painted. Indeed the man appeared to be oblivious of everything but the gratification of his miserable appetite. Is it not so in thousands of instances, in which people are so absorbed in the gratification of their low passions and miserable ambitions, as to be unconscious of the diabolical character of those who are affording them the gratification?

When any one stands in the way of the gratification of an absorbing lust, Satan suggests the removal of that one, and however frightful the crime that may have to be committed in order to make the removal an effectual one, it is done with more or less coolness and calculation. Look at the horrible crimes with which the woman Cotton stands charged: the charges, it is true, are not "proven," but they are not withdrawn; there is no reasonable doubt about her guilt. Look at the diabolical poisoning case now exciting so much attention in Bombay; at the murder case at Aden lately, in which a man killed another man and a woman, and sucked the blood from their throats like a tiger; and at a wretched girl, aged only thirteen, at Cuddapah, murdering a child, and unable to give any other reason for her dreadful conduct than that "the devil put it into her heart to do it;" and the wholesale murder case at Calcutta, mentioned in our epitome for this week; and then say whether the devil, with all the blackness of his malignity, be not at work in the hearts of men. If he be not, then we are driven to the other dreadful alternative that men—ie in fact, the brotherhood cannot be disowned—are as bad as any powers of darkness and evil that we can conceive of.

Satan proves the blackness of his character when he has persuaded men that he is not so black as he is painted; and he is never so successful in his powers of deception as when he has persuaded men that they are not deceived. This—like a successful conjuror who has persuaded his simple audience that what he has done has really been done, as they can see for themselves, whilst the more knowing ones are laughing in their sleeve at the trick—this, we say, causes all hell to ring with laughter. The Devil leads men captive at his will; they see him in all his blackness; and they persist in saying they are not led, and that he who leads them is not so black as he has been represented to be.

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Epitome of News.

Saturday, December 21, 1872.

—The Committee of Management of the Bombay Exhibition of 1873 propose awarding medals in gold, silver, and bronze to successful exhibitors of

the best specimens of art, manufactures, &c., a detailed list of which is given "For the best Spirits, Liquors, Beers, Wines, &c." is one of the items for which medals may be awarded. We should not have thought that the manufacture of liquors and wines in this country had attained any appreciable dimensions, or, speaking of it solely as an article of commerce or manufacture, anything worthy of a gold or other medal.

—The annual meeting of the Scottish Orphanage Society, and the annual examination of the pupils and distribution of prizes, took place on Thursday afternoon. In the Report it is stated that it has been decided the Institution shall be removed from Mahim to Bombay when a suitable locality has been found. The services rendered to the Orphanage by Mr. G. R. Wilson were suitably acknowledged. Mr. Wilson said he intended to give the girls a prize for "darning stockings." We hope that all the girls will be led to qualify themselves for the prize in so necessary an accomplishment.

—A Calcutta contemporary announces the formation of a telegraph company who purpose laying down a cable from Rangoon to Singapore, touching at the Andaman Islands, Penang, and Malacca. The tariff for messages between India and Singapore by the new line will be 24 shillings, against the present rate of 54 shillings.

—A Calcutta paper tells us that at the last meeting of the Asiatic Society Mr. Beverley exhibited a bundle of knotted strings of various colours, by means of which the headmen of the Santál villages had taken their census. The different colours were chosen to represent sex and age, and a knot was made for each individual.

—A curious advertisement appears in the Simla paper in which the proprietor of a pleasure-garden notifies that a picnic will be held in it on the 26th at 2 p.m., and adds, everybody will be good enough to bring what they wish to eat.

—The *Indian Mirror*: "The new Government House at Mahableshwar, the Simla of the Bombay Presidency, has been put up for sale on Sir Seymour FitzGerald's account, the Supreme Government having refused to sanction the expenses of the building after its completion, when Sir Seymour was the Governor of Bombay. The house cost Sir Seymour Rs. 80,000, although there is not a house in the whole of Mahableshwar whose cost exceeds Rs. 20,000."

—*Madras Standard*: "His Highness the Maharajah of Travancore, who went to Bombay and Benares, has returned to his capital. At Tritanny station the Maharajah lost a box containing a number of gold images which were valued at about Rs. 8,000. The money value of the images was no object to the Maharajah, but as they belonged to his ancestors and were objects of devotion he greatly regretted the loss. The Maharajah was somewhat depressed in spirits on this account, and addressed the Madras Government on the subject, in the hope that the police will use every endeavour to recover the property and apprehend the party or parties who stole the images. The images were in a box which was known as the Maharajah's *Thavatha Arjuna* box. Instructions have been sent to the police officers of the district to do their best to apprehend the parties concerned."

We sympathize with the poor prince. If he should fail in recovering his gods, we trust he may find one not so easily lost.

Monday, December 23.

—To him that hath shall be given: to Dr. Hewlett, who already holds several well-paid appointments, has been given the much-coveted appointment of Sheriff of Bombay. Dr. Hewlett is in orders for three months' leave, and will doubtless draw the half-pay of all his appointments during his absence. We have heard of some who were born with a silver spoon in their mouth; Dr. Hewlett's must have been a gold one. Sir Philip Wodehouse has evidently been casting about to know what shall be done with the man whom the king delighteth to honour. The king ought not to exalt a favourite too high; there is an ugly tendency on the part of the vulgar populace to throw dirt at the favourite and to try to drag him down.

—Mr. Pestonjee Dinshaw, the Solicitor of the High Court, who is charged with conspiring to commit an offence punishable with death, has been committed for trial at the next criminal sessions; also his accomplice, Succaram Raghoba.

—G. S. in the *Times of India*: "It seems very desirable to call attention to the constant wrecks of coasting steamers, and your readers will perhaps not object to my pointing out accurately the places at which they have occurred. Within a month the *Taptee* and *Havelock* have been lost, both almost, if not quite, within sight of Vingorla. The *Johnstone Castle* was wrecked off Malwan in December 1864, the *Maharaj* off Jytapore in, I think, April 1866, and the *Outram* off Purungurh in January 1871. Thus, between Purungurh, twenty miles south of Rutnagherry, and Terracoil, fifteen miles south of Vingorla, in all a distance of considerably less than 100 miles, five coasting steamers have been wrecked within a short time. The *Outram* should perhaps be left out of the calculation, because she foundered in a cyclone, but all the others have been wrecked by running on rocks which are certainly laid down in all charts, and this in fine weather, and three out of the four in broad daylight. Some explanation seems required."

—Baboo Chunder Sen, in an address to an audience at Allahabad, says: "The so-called educated natives had really only a veneer of culture. They pursued their studies earnestly enough for a few years of youth, so as to obtain the immediate object of honours or appointments, and then allowed themselves to drift back into a mere animal existence of selfishness and sloth, preserving, of all their perverted opportunities, only an insolent conceit of their half-knowledge, and contempt for such of their countrymen as had not had the advantages which they themselves had thrown away. It is true that they had learnt to drink English brandy and wear English clothes, but this was not enough to give them English energy and English dignity. They were renegades from their own people without growing any nearer to the nation whom they resembled only in its blemishes. The fact is that English cultivation is not to be acquired solely from books; there must be intimate association with cultivated Englishmen. They must imbue themselves with English modes of thought, and breathe the English moral atmosphere. But to this there were at present insuperable obstacles. If Englishmen had grown into the self-reliance, self-respect, and devotion to duty which had made them the great nation they were, it was because they had grown up in English homes—at the lap of fond but wise and good mothers, among pure and accomplished sisters, and at last by the side of intellectual and virtuous wives. Until Indian ladies received and deserved the same respect from their countrymen as their English sisters did from theirs, it was vain for Indian men to aspire to social intimacy with Englishmen: they could not be worthy of it. And how long it must be before this could come about!"

—Rev. Mr. Dall in the *Indian Mirror*: "Let me confess that my recently finding nearly four hundred Bengalis working for the British Government at Simla, in sight and feeling of the snows, and a few of them residents there for a quarter of a century, brought back the old thought,—why might not these men do as well in America, especially in all the southern half of the U. States, where both climate and opportunity favour them more than they do here? Bengalis have good brains, that are getting well developed by English training; and the price of brains is never low in any market. With this guarantee, the prime want is energy and a pioneer and a little cash to start with. Do as emigrants to America from Southern Europe or Great Britain do, if some wealthy native gentleman or Rajah be not willing to act as benefactor. There are no places or salaries waiting for Bengalis, but only a general demand for good and intelligent men."

If it be true that the price of brains is never low in any market, then the Bengalis, who, according to Mr. Dall, are so well furnished in that respect, ought not to fail in the Indian market.

—*Pioneer*: "A soldier of H. M.'s 44th Regiment is under trial at Kamptee for shooting a native under circumstances of peculiar atrocity. The charge against him is that he fired at a native who came up to the assistance of a woman whom the soldier was criminally assaulting. The shot took effect in the face, destroying the sight of one eye."

Tuesday, December 24.

—*Home News*: It is reported at Rome that a second ecclesiastical province is to be established in England, with Liverpool as the metropolitan see.

Italian journals confirm the news that Italy and France have asked for the good offices of England, Austria, and Russia with the Greek Cabinet, in order that Greece should accept arbitration in the Laurium mines question. "If the mediation of the three Powers is unsuccessful, Italy and France will take steps for the preservation of the interests of their subjects."

The American commissioners under the Treaty of Washington have rejected British claims to the amount of ten millions of dollars. Mr. Gould has been arrested at the suit of the directors of the Erie Railway, and has been examined before a magistrate. The books of the company show a deficit of ten million dollars during Mr. Gould's management. Mr. Horace Greeley is very ill.

—*Overland Mail*: The revised Local Administration Bill has passed the Lower House at Berlin by 288 votes to 91.

The Emperor has resolved to create new peers, though the Junkers have intimated that they are prepared to give way.

By a vote of 264 to 81 in the Prussian Chamber, a college professor, dismissed for rejecting the Papal Infallibility doctrine, has been reinstated. The Minister of Public Worship said, "The Government did not accept the doctrine either."

The Imperial Prince of Germany is still unwell, though alarming reports respecting his health circulated in Berlin are declared to be without foundation.

The King of Spain has been seriously ill, but is recovering. Disturbances at Santander and other places have been suppressed.

The severe gales of this week have been attended with a slight shock of earthquake, thunder, and meteoric displays.

Shipping disasters, with serious loss of life, have been numerous, including the loss of the outward-bound Australian ship *Royal Adelaide*, wrecked off Portland.

Eight men of the *Himalaya* troopship have been drowned at Devonport through the capsizing of a boat.

Very scandalous proceedings have been disclosed by the failure of Messrs. Bowles, Brothers and Co., and criminal proceedings have been commenced.

Amongst the deaths recorded this week are—Marquis of Londonderry; Lord Harris; Sir John Bowring; Baron Dimsdale; Lady Auckland; Lady M. Vincent; Major-Gen. Daveney; and Capt. R. M. Boyes, late 55th Regt.

The Woolwich twins, like all infantine prodigies, give a great deal of trouble. They have been fished up from the bottom of Chatham Dockyard, where they fortunately found a less soft bed than the Bombay 12-ton gun that was lately lost in unfathomable mud; but no sooner are the Woolwich pets landed than they again begin to sink, and to gradually disappear below the surface of the bank on which they were placed. Diligent measures, with wooden supports, happily saved them; but it is evident that nature abhors artillery monstrosities, and is doing its best to find them an early grave.

—The *Indian Daily News* says: "The rules by which Englishmen have hitherto been shut out from Cashmere during the winter months, and which have seriously interfered with the progress of protracted scientific inquiries, not to speak of mere pleasure-tours, have been recently rescinded; and henceforth the British tourist may roam at will amongst some of the loveliest scenery in India. The few simple precautions that were necessary for the purpose have been taken to prevent the tourist of the unpleasantly irrepressible type from gratifying his instincts at the expense of his neighbours, or to the discredit of his countrymen in India."

—*Deccan Herald*: "The houses in India are all open, and there are many more opportunities of escaping from blame in the case of servants in this country; yet how seldom do they rob their masters, how seldom do we even miss the smallest article of property which we have intrusted to our servants! People in England would think us insane if we hired our servants there in the same way as we do in this country, and went out day after day and left our drawers and wardrobes unlocked, our plate in the open sideboard drawers, and all the doors and windows of the house open and unbarred." In looking round at the open boxes and drawers in our office, we feel ashamed at the unworthy way in which Indian servants are spoken of, for we know that had we left everything as open during a recent visit to England we should soon have been eased of half our property. To speak the plain truth—on our way home we never even thought of taking precautions about the safety of our money until we arrived in England and remembered that we were in the region of clever rogues. We have always been surrounded by good and honest servants, and though we have been many years in India we have never lost the smallest article of value by means of our servants.

We have therefore come to the conclusion that when people complain of having bad servants it must be their own fault."

—*Friend of India:* "While half Calcutta was, as usual, eating the air on the course on Monday, a unique gathering was taking place in the Town Hall, which was crowded by the other half. Some nine hundred Christian children were collected from the various Sunday Schools of the city, to sing such songs as "The Pilgrims of the Night," and to listen to addresses from General Litchfield, the American Consul General, and from the Rev. Mr. Cusworth. The Governor General was prevented from being present, but the promise of the use of Barrackpore Park for the children's annual fête next month, and a generous donation towards the expenses, showed His Excellency's interest in the religious instruction of the young. Major General Norman, also, proved his friendliness to the movement. No city or country in the world out of England, and Germany with its "kinderlehre," could present such a spectacle, which the Chairman compared to the June gathering of the London Schools under the dome of St. Paul's. Another year no one should miss the sight. The educational holiday, we suppose, alone renders it difficult to hold this gathering on Christmas Eve. If the Native Christian Schools of Calcutta had at the same time sent out their white-veiled occupants the assembly would have been perfect. Can this not be done next year?"

Wednesday, December 25.

—*Times of India:* "The annual exhibition of the scholars at the Scottish High Schools, which was held at Byculla on Monday evening, closed, we believe, the series of similar displays which precede the Christmas vacation. We agree with Mr. Connon that these particular schools have deserved well of the public by the principal place which they occupied at the recent Matriculation Examination." Of the eight candidates from the Scottish High Schools presented for examination, seven passed.

"In Bombay, just at the present time, we are about to reap the first crop of the educational policy which has given to the community the 'Diocesan' and the 'Scottish' high schools for children of European extraction. We have on the spot at least one master who began at the beginning, and who with his subsequent coadjutors in the great field is about to launch into the world many barks built under their hands,—with what result to stem the ocean of life who can dare to foretell, though all of us expect the best. The senior pupils are nearly all of a promising type of men, and both masters and scholars have closed their season's labours with considerable mutual satisfaction."

—The same: "The thirteenth annual commemoration of the revived Mission of the Society of the Propagation of the Gospel in Bombay was held in the Town Hall on Monday evening, the Bishop of Bombay presiding. The attendance was not very large."

The Bishop concluded his remarks as follows: "I have stated last night—I have endeavoured to bring home to the consciences of men in England —that our tenure of India depends upon our doing what the Church can for its conversion. I have no doubt myself that God has sent us here mainly for that work. I have just as little doubt that if we neglect that work, and do not perform it, God will send to us as a nation the chastisement which we deserve. May God avert that chastisement! May God arouse the Christians of this land to a sense of their duty! May He convince us that it is our highest privilege, as well as our most bounden duty, to spread His kingdom in this land! And may He, in the presence of that vast confederate host which we are here to overthrow, teach us that our whole strength depends upon union."

—*Bombay Gazette:* "Among the important affairs occurring at home, a matter which is calculated to prove beneficial to science in a very great degree is apt to be lost sight of. The telegraph informed us on Monday that the *Challenger* was to leave England on Saturday last, but possibly it is not generally known why she was so to leave. Her mission is one eminently of peace. One of the main objects of her voyage is to carry on a system of deep-sea exploration, for which purpose the scientific staff has been entrusted to Professor W. Thomson, who in 1868 was connected with the first, or *Lightning*, expedition, sent for deep-sea exploration by the Government and the Council of the Royal Society. The vessel will be under the command of Captain S. Nares. The scene of her first dredging experiments will be the West India Islands, whence she will proceed to Sydney, to Vancouver's Island, and return home by Cape Horn. In addition to dredging, theomatic observations will also be made, observations regarding the under-currents, and experiments to ascertain the amount of chlorine contained in the sea-water at different depths. The vessel will carry with her an enormous number of instruments, and it has been owing to the care required in their embarkation that some delay in the ship's departure from Sheerness has taken place."

Thursday, December 26.

—Home paper: "A sister of Mr. Spurgeon is said to be preaching with much success at Willingham, in Cambridgeshire, where her husband is a Baptist minister. The cases from Willingham tried before the local bench have, it is further stated, decreased to such an extent that the police authorities have expressed their thanks to the lady preacher as being the instrument of the improvement."

—*Indian Mirror:* "As India is at this moment peculiarly interested in the question of transliteration, we make the following extract from an American journal for the edification of many ardent followers of the Hunterian system of spelling:

'A wonderful philological controversy recently occurred in Wales in a discussion which arose between Mr. Rosser and Mr. Morgan Evans as to the true way of spelling the name of the village of Llyyggwwdvaur. Mr. Morgan Evans was for rendering the eleventh letter "d," while Mr. Rosser contended that it should be "v," so that the word would be properly spelled Llyyggwwdvvur! As Mr. Rosser could not bring Mr. Evans to his way of thinking by fair words, the peppery gentleman procured some hot lime from an adjoining building and rubbed it into Mr. Morgan Evans' eyes—by way of opening them, we suppose. Whether, when he recovers the use of his ocular organs, he will spell the word "Llyyggffwwdvaur' or "Llyyggffwwvaur" remains to be seen; but at present the obstinate Mr. Morgan Evans is blind, while the learned Mr. Nathaniel Rosser is in jail.'

Will somebody here try the experiment of 'hot lime' to open the eyes of some of those who would persist in a queer way of spelling names of places? The experiment is, perhaps, worth trying, even at the risk of being located temporarily in Chowringhee No. 1."

—The *Sacramento Record* says: "W. M. Bernard, blacksmith, has invented, discovered, or constructed a road cylinder, which is designed to convey freight or passengers. It consists of a drum open at both ends, supposed to be from four to sixteen feet in diameter (according to the size of the machine), and from four to seven feet in length. Inside of this wooden cylinder three grooved tracks of steel, one inch by three-eighths, are laid. This completes the description of the shell, which in perspective looks like a wine-vat lying on its side. Within this is placed another cylinder, closed at the ends, and upon the outside of which are three tracks of iron conforming to three within the other cylinder. To the centres of this the shafts are attached. The freight is placed in the inner cylinder, and the machine is ready to go. The force that would be required to move it is just equal to the force that would be required to slide the inner cylinder on three rails well oiled."

—*Friend of India:* "A terrible case of human sacrifice by a Sonthal headman, named Limboo Manjee, is disclosed in the last criminal report for the Sonthal Pergunnahs. While engaged in a dacoity inquiry, the Police Inspector of Deoghur, Baboo Jadub Chunder Deb, was told that a skeleton had been discovered in the jungle. An investigation was set on foot, and it was found that during a severe illness the Manjee had vowed in case he recovered to offer a human sacrifice. He did recover, and with the help of a Pahareea, or native witch-doctor, he murdered a half-witted Sonthal. The Pahareea escaped by turning approver. Limboo Manjee was sentenced to death, and the village of which he was headman was put out of caste."

—"One of Sir Seymour Fitzgerald's 'follies,' the Government House at Mahableshwur, has been sold for Rs. 80,000. Who shall tell how much it cost the public? It would have been cheap to keep Sir S. FitzGerald from coming to India by a huge pension."

—"The Foreign Board of the American Presbyterian Church sent out forty-seven missionaries between 1st May and 1st November last. Of these sixteen left for India."

—*Advance:* "Oscar II., the new King of Sweden, has ideas of his own. When his father selected a German princess for his wife, young Oscar went secretly to Lubeck, and in disguise travelled with her on the steamer that conveyed her from that port to Stockholm, watching her closely. He became satisfied she was all right, and has ever been an affectionate husband. He warmly sympathizes with and is greatly beloved by the people."

Friday, December 27.

—Mr. R. E. Bickerdike very kindly gave a Christmas dinner to the children of the Sick Mission Refuge. Several ladies and gentlemen were present, and were much pleased at the proofs they saw of the children being well cared for.

—At a meeting of Native gentlemen in Bombay, held at the instance of the Budhi Vurdhak Sabha, to discuss the question of the East African slave trade, Mr. Mooljee Thackersey said the slaves are heaped one upon another like barrels of oil or bales of cotton. They are then kept without food for days. A food called mayo and joosar is occasionally, and very seldom, supplied to them for food. As soon as they are landed on the coast the Boras and Khojahs purchase them and forward them to the several provinces and Native States of India for sale. Each vessel contains hundreds of slaves belonging to perhaps ten different owners. In order to make them out their owners mark certain signs on the heads of these unfortunates by means of a razor. If the vessel encounters storm they are thrown into the sea like so many pigs or boxes without the least compunction. Dead and living, healthy and ill, all are huddled together till the end of the voyage. When landed they are separated according to the marks on the hands. Ye Hindoos, who own feelings for the most insignificant insects, and fear to tread on ants and bugs, do you dare to murder human beings!

Towards the conclusion Mr. Nagindass Toolsidass Marphatia, LL.B., sang a song on mercy, and expressed his wonder that the same power which had created men like Wilberforce and Peabody also created demons like Milo and Rowjee, the first slave-trader. He suggested that the trustees of the different Hindoo charity funds should part with some of their funds for the purpose. There are several *Pinjrapole funds* which can well be employed to relieve the negroes.

Mr. Nagindass might have said that Milo and Rowjee were created men, but made themselves demons through the lust of wealth and the diabolical trade they were engaged in.

—*Indian Daily News:* "At about 7 A.M. yesterday morning, the residents of Bhowanepore were startled on hearing of an attempt made by a native of the Dosad caste to murder nine women and two children. It appears that the murderer had for some time past suspected his wife of carrying on an intrigue with his own son-in-law, and had consequently appealed to the members of his community to call a *punchayet* for the purpose of excommunicating both; but no attention having been paid to his complaints, he at the hour above-mentioned went in search of his wife and son-in-law in order to murder them. Not finding them where he expected to find them, he ran *amuck* with a *dao*, and wounded nine women and two children. Among the former there were his own daughter and mother, who were killed on the spot. The dead and wounded were immediately conveyed to the Allipore Police Hospital, where the suburban police magistrate, Moulvie Abdool Luteef Khan Bahadoor (before whom the prisoner was arraigned in the course of the day), took down the dying depositions of the women, six of whom are in a very dangerous state, very little hopes being entertained of their recovery."

—*Bombay Gazette:* "The Burmah revenues have been rather unexpectedly increased by a sudden rise in the price of edible birds'-nests. The farming of this source of revenue in the Tenasserim district has been the subject of keen competition, and was finally knocked down at Rs. 10,400 or three times the amount it fetched in 1871. The selling price of the nests had risen 30 per cent."

—*Englishman:* "A severe shock of earthquake, lasting about one minute, was, a correspondent informs us, felt at Kuch Behar on the 19th instant."

—The S. S. *Australia* left Aden for Bombay at 4 P.M., December 26.

—The mortuary returns do not appear to have been published in the *Government Gazette* yesterday. Perhaps the compiler thinks the subject too melancholy for the festivities of the week.

Selections.

1873.

DEAR READER,—The Sand-glass is running out. Another year is *gone!* Three hundred and sixty-five days past. How silently—yet how quickly again—has grain after grain, particle after particle, hour after hour, dropped in this glass! Deathless hours they are; uncounted, unnoted, and forgotten, it may be, by man, but every falling grain has been noted by God. The busy pen of heaven has been marking every moment. Ask thyself the searching question—"Has it been with me a *happy* year? It has brought me nearer eternity, but has it brought me nearer God? Does it find me better fitted for heaven, with more of the *pilgrim spirit* than I had when the year began?"

Many of those who slumber underneath these sods were cut down without a note of preparation. One was busied in the market-place; the Angel of Judgment met him *there*, and before evening he was DEAD! Another was seated at his fireside, planning bright thoughts and schemes for the future—*he never saw the morrow's sun!* Another was in company, loud in godless merriment, and breathing out his blasphemies—a few hours more, and he was arraigned *at the bar of God!* Another flung himself prayerless on his nightly pillow—next morning he awoke—but it was—in ETERNITY!

Canst thou calculate on another year? Let these green graves answer. *Another* year! Thine own grave may be among the number of these silent preachers on another anniversary. Who can tell but the summons may even now be on the wing, "Get thee up and die!" *Thou* mayest this time next year be reading to others the solemn lesson now read to thyself—"The race is not to the swift, nor the battle to the strong!"

Dear Reader,—If this be a *possible* thing, take one look *forward*. If the arrow of death were indeed during this coming year to mark *thee* out, how would it fare with thee? Couldst thou say with exulting Paul, when he had the prospect of death before him, "I am now ready"? (2 Tim. iv. 6.) Are you at peace with God? Are you resting your eternal all on His dear Son? Are you in that blessed state of holy weanedness from *this* world, and holy preparedness for another and a better, that, "living or dying," you can say and feel that "you are Christ's?"

Would the angel-summons, "Behold! the Bridegroom cometh," find you exclaiming in joyous rapture, "Even so, come, Lord Jesus! come quickly"? Would you be ready to pass from a death full of hope to a judgment divested of all terror—a God reconciled—an immortality of endless glory? These are solemn things and solemn thoughts! Answer them on thy knees—with the solemnities of the past year *behind* thee—an unseen God *above* thee—a great eternity *before* thee. Answer them *speedily!*

And as ye begin to descend the mount, and to commence the journey of a new year, let the feeble voice of the old one whisper its dying accents in thine ear, "Seek ye the Lord *while* He may be found; call ye upon Him *while* He is near;" for He who testifieth these things saith, "*Behold, I come quickly!*"

"Time is earnest,
Passing by;
Death is earnest,
Drawing nigh;
Sinner, wilt thou trifling be?
Time and Death appeal to thee!

"Christ is earnest,
Bids thee 'Come;'
Paid for man a
Priceless sum!
Will thou spurn the Saviour's love,
Pleading with thee from above?"

THE CHEAP VIRTUES.

Men practise economy in virtues. In fitting out character, they choose those which cost them little. There is a wide difference between the virtues in this respect. Some are very costly, and can be indulged in only by those who have large resources of benevolence. Observe that we do not say large resources of money. The virtues do not depend upon money. They may co-exist with deep poverty. He who was richest in them all had not where to lay his head, and was supported by the contributions of friends. Yet most of the virtues make heavy demands on their possessors, requiring of them time, labour, self-denial, and money if it be had; and sometimes involve the loss of reputation, friendship, and many worldly advantages. There is often not a small outlay of feeling, effort, and property in maintaining such a homely, commonplace virtue as honesty, or truth, or charity.

Now it is a fact, both odd and noticeable, that men ordinarily do not keep up all the virtues. They seem to think that it is too expensive a luxury; too much like having a handsome house, fashionable furniture, a costly carriage, a thousand dollars' span of horses, rich dress, and all the other indulgences of men of great wealth. So they pick and choose among the virtues; one takes one, and another another, and very few conclude to have them all. Nobody but an angel, it seems to be thought, could afford to have a complete circle of virtues. And so it happens that the demand is largely for the cheap virtues.

These make a goodly show without being expensive. Dickens has a character in one of his works who had the virtue of always looking very benevolent. He had an extremely benevolent countenance. To see him was to suppose that you were beholding an eminent philanthropist, a counterpart of John Howard. But the resemblance went no further. The man moved around among the poor, full of apparent interest in their condition, and with a benignant smile of benediction on his face; but they were never a penny the better off for enjoying the light of his countenance, and he managed to be a very rigid collector of rents for an exacting proprietor. His virtuous face was never allowed to be a hindrance to business. That would have been too costly a luxury. We have occasionally thought there was a class of professed saints who had it for their religion to look pious. At least, their faces had, as it were, a pious label attached, and their everyday character seemed to indicate that their religion was in the face rather than in the heart. But we have always supposed that religion could not be had so cheaply as that. If it can be, this virtue is the most economic of them all.

Then there is the virtue of complacence, either in abstract goodness, or in the practical goodness of other people, which is about the same thing. Now, simply to admire excellence, to have ecstasies of feeling over the idea of virtue, to be in raptures at the good deeds of a missionary in India, or of a philanthropist in one's own land, costs very little. One can express it on almost all occasions, and can often be accounted, by reason of it, an eminent saint. Surely he must possess great piety who is so complacent in holiness, it will be thought. How he delights in descriptions of saintliness, and how enthusiastic he is over the self-denying acts of earnest Christians! But mere thoughts, admirations, and praises are both cheap and barren. Jesus said of certain in his day: "They say but do not:" which was much as though he had said that they were a very cheap virtue.

And we may also enumerate among the cheap virtues indignation and disgust. It is an expensive habit to be trying, in thorough earnest, to make the world better. One has to pay well for the virtues which enter upon a radical reformation of the evils of society. He is sure to encounter fierce opposition, and to suffer the loss of much which he values. But it is far more economic to content oneself with being indignant, with expressing emphatic condemnation. This produces a virtuous glow in one's own breast, bears a testimony against wrong, secures a reputation for being on the right side, and yet avoids the strife, collision, and sacrifice of the other course. It is very much cheaper to be disgusted with troublesome children and with bad men and women than it is to labour to make them better. To go through the world, with upturned nose, showing how exceedingly we are annoyed by its disagreeable habits, is not, indeed, what Jesus did, or Paul either; but then it costs less!

And we need hardly tell our readers of the cheapness of the virtue of a barren sympathy; for they have heard from childhood of the sudden revelation which was made on this subject in the crowd of sympathizers around a poor man's dead horse, when one put five dollars in a hat, saying, "I sympathize five dollars; how much do the rest of you sympathize?" The ready tears of sympathy which flow from the eyes of a habitual novel-reader over the griefs of the hero and the heroine are known to be very low priced! they seldom cost a single effort to relieve misery in real life. They are accepted as a substitute for the expensiveness of the virtue of real charity. So in the parable of the Good Samaritan, the Levite practised the economic virtue of sympathy, crossing over and looking at the wounded man, while the Samaritan indulged the dear virtue of actually helping him. What a rush there is for the cheap virtues!—*The Advance.*

Miscellany.

—The *Christian*, Nov. 14: The question of Christian union is now being practically solved in Wombwell. A few weeks since the following letter was sent to representatives of the various churches in Wombwell:—

"My dear Sir,—It is my very earnest wish that all the disciples of Christ in Wombwell should be more united than we now are, that we all strive to rise to a higher, purer life, and that more souls be saved amongst us. Doubtless the same wish is felt by you. Cannot it be realized? I believe it can. I think the first step towards its realization will be our going together in prayer to God. 'If ye, then, being evil,' etc. (Luke xi. 13); 'If two,' etc. (Matt. xviii. 19). These are promises; God is waiting to fulfil them. Has not the time come when we shall unitedly 'ask'? Allow me to suggest that we have a weekly united prayer-meeting in Wombwell—I mean a meeting attended by Christians of every denomination. That all may be included, let the meeting be held at each schoolroom or chapel successively—*e.g.*, the first to be held at the National school, the second at the Wesleyan chapel, etc. I hope this proposal will be prayerfully thought about by you."

The result was that a series of united prayer-meetings was held, commencing on Friday night, Nov. 1, in Zion Chapel. There was a large attendance: Reform Methodists, Wesleyan Methodists, Primitive Methodists, and Independents were represented. All were intensely earnest. The barriers which are sometimes allowed to divide the sections of Christ's Church were broken down. When gathered around the feet of God, his children forgot the trifles on which they differ, and thought only of their common Christianity and common needs. It may be truly said of them that they were "of one heart and of one soul," God was in their midst, and they knew Him to be there. The yearning of all was for a descending of the Holy Ghost on the inhabitants and congregations of Wombwell. The oneness of heart, the joy, fervour, and strong, loving trust of those present proved that the Lord was answering their prayer whilst it was being uttered. A meeting will be held every Friday at each of the chapels in succession. It would be well if similar meetings were held in every town and village in England.

The idea of uniformity in church government is like some of our pleasing dreams, beautiful and fascinating, but sadly disappointing, raising hopes which fail to be realized. The idea of union in prayer and work may to-day be acted upon with blessed results, both to the Church and to the world. Wise men do the possible, and leave the impossible to the not wise. Why should not the chapels of towns and villages be filled with followers of Christ, earnestly pleading for a fresh baptism of the Holy Ghost? The general establishing of such meetings would be the beginning of a new era in the history of the Church of Christ.

—James Adam, Evangelist, in the same: As many of your numerous readers long to hear of the Lord's work, I write this line concerning what I have been privileged to see in Aberdeen, where I have been since the 9th. I went there to attend the Conference, and also to take part in evangelistic meetings in the Castle Brae Mission chapel.

This is a Mission maintained entirely by John Gordon, Esq., of Parkhill, and superintended by Mr. Anderson, who has had the conduct of it for nearly eight years. A great many of the Lord's children, men and women of all shades of opinion, seem all agreed to work together for the glory of God and the salvation of souls, which they do most heartily, and God has blessed that Mission in a most marvellous way, many having been brought to the Lord during the few weeks I have been there. I think there was not a night without some one professing faith in Christ, and sometimes six or eight in a night.

Last night there was a tea-meeting, and an opportunity given for any who chose to tell what the Lord had done for them, which many embraced. The solemnity was very great, as one after another told how the Lord had brought them to Himself. Many were awakened, and several in the after-meeting professed to find peace in believing.

One man told a most remarkable tale. He said that it was now two years since he was saved, but

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that he had never publicly told his conversion before, and that he was so glad it was in this place, because he who supported this Mission had taken a great interest in his case when he was a poor besotted drunkard. About two years ago he had interfered with the preacher on the Castle street. He came down to the chapel, a lady spoke kindly to him, asked him to take off his hat—had been in a dreadful state of conviction, but had gone into the public-house when he got out—was in that state of mind that whisky failed to make him drunk—thought that he must either die or go mad—told his wife that in half an hour he must either be dead or mad. Men were got into the house to hold him. When some of these came into the house, he went into another room, and somehow the thought of God's love was forced on his mind—said he could some way apprehend the love of God, but dreaded to think of Jesus, whose blood he had counted an unholy thing; went to his knees, and these words came with power to his mind, "This is my beloved Son, in whom I am well pleased; hear ye Him." He was enabled to trust the Lord. His wife got anxious about his staying so long, wondering that he was not crying for more whisky. She opened the door, and found him on his knees. He rose and took her in his arms, and told her that the Lord had saved him. He then said to her, "There is another thing I must settle with God just now. You know my body is ruined with drink, and if God does not help me to give it up I may be ruined after all." They went to their knees, cried to the Lord to take away the desire for drink, and to strengthen his body. The Lord heard, and enabled him to trust and not fear. The desire for drink was taken away, and from that time he has had no desire for it. "Is not this a brand plucked out of the fire?"

Let the Lord's people praise Him for his wondrous works unto the sons of men. Let those who may have friends far sunk in sin have faith in God. He will work and none can hinder. Praise be unto his holy name!

—In the same: On Saturday the funeral of our brother William Carter took place at Nunhead Cemetery. A large number of friends followed him, and hundreds were gathered round the grave. Mr. Hurditch, Mr. Varley, and Mr. Morgan took part in the service. If proof were needed of the work which God had done through his servant, it would have been found in the eyes red with weeping of men who stood around his grave, trembling with suppressed emotion. As we look back upon the years 1860-1865, and see how rough, hard men were hewn out of the rugged rock, and wicked women were dug out of the miry clay, we cry, "O God, revive thy work."

TELEGRAPHIC NEWS.

Amsterdam, Dec. 19th: The Committee appointed to examine the question of a gold currency for Holland have reported in favour of its introduction.

Paris, 19th: The Left Centre is virtually disruptured in consequence of the result of the votes of Saturday last against the dissolution of the Assembly.

20th: The Monarchical parties at Versailles show more conciliatory feelings towards Government in consequence of M. Thiers having dismissed the Mayor of Nantes for not having sufficiently protected the Catholic pilgrims (on a late occasion) from the mob.—This dismissal is considered an indication of a conservative policy.—The river Seine has fallen seventy centimetres.

London, 20th: A ministerial crisis is imminent at Madrid.—The Crown agents for the Colonies invite tenders for a telegraph cable between the Cape, Mauritius, and Aden.—Five of the London gasmen who recently went on strike have been sentenced to a year's imprisonment for intimidating their manager.—Telegrams from Madrid announce the reconstruction of the Ministry.—King Victor Emanuel is suffering from an attack of rheumatic fever.

21st: It is stated that the French squadron which lately arrived at Athens has been ordered there in view of a complication arising respecting the Larium Mine question, which, however, it is believed, will be satisfactorily settled.—H. M. S. *Challenger* sails to-day on a three years' voyage with the object of making deep-sea surveys.—Advices from New York state that Mr. Gould has refunded sufficient to cover the claims made by the Erie Railway Company.

Paris, 21st: The National Assembly will vote a sum of one million francs for the relief of the sufferers by the late inundation in France.

Berlin, 21st: It is believed that General Von Roon's resignation will not be accepted.—The Emperor William will pay a visit to the Czar at St. Petersburg in May next.

St. Petersburg, 21st: The *St. Petersburg Gazette* says that the question of a Khiva campaign is again being discussed in Government circles, and that it had been decided to undertake it.

London, 22nd: The river Thames has suddenly overflown at Windsor. The Home Park is now a vast lake, a thousand acres being submerged.—King Victor Emanuel has almost recovered from his recent attack of rheumatic fever.

London, 23rd: It is stated that the Khivans have summoned some auxiliary tribes against the Russians.—The Spanish Senate have discussed the abolition of slavery in Porto Rico.—H. M.'s troopship *Serapis* has arrived at Portsmouth.

Paris, 23rd: The National Assembly has passed, without opposition, the Bill for the restitution of the property of the Orleans family.—The Assembly has been adjourned till the 6th January.—The *Corsaire* has been suspended for publishing articles against the National Assembly.

Berlin, 23rd: An imperial rescript has been published relieving Prince Bismarck from the Premiership, but requiring him to continue to confer with the Emperor on imperial matters and the foreign policy of Germany. He will retain his vote in the Cabinet Councils.

Florence, 23rd: The bill introduced by the Italian Government for recruiting the army provides for personal liability to serve in the Army between the ages of 18 and 40 years.

Rome, 23rd: His Holiness the Pope, addressing twenty-two Cardinals here yesterday, condemned the persecution of the Catholic Church, especially in Italy. He assailed Germany, where he said pitfalls, violence, and calumny were employed to destroy the Church.

Vienna, 23rd: Count Beust will probably be called upon to perform higher functions here.

London, 25th: The first responsible Ministry has been formed at the Cape.—The steamer *Germania*, of the Allan line, has been totally wrecked; thirty lives were lost.—Telegrams from America report a frightful railway accident in Pennsylvania; the carriages got on fire, and nineteen persons were killed, several burned, and thirty-five more or less injured.

St. Petersburg, 25th: The Czarewitch is ill, suffering from typhus fever.

Madrid, 25th: The bill now before the Spanish Cortes for the abolition of slavery in Porto Rico provides for the immediate indemnification of the slave-owners.

Alexandria, 26th: Native news from Ashanti says, that Sir Samuel Baker left Gondokoro last year with 2000 troops from Kamrase, and that he had a conflict with the natives in the neighbourhood; he then returned to Zarbict Fatcokro, where he again fought the natives. The rest of his troops and baggage remain behind at Gondokoro, owing to a want of porters, his own having deserted. Three steamers in which Baker embarked have not yet arrived at the lake, and his future movements, it is stated, are quite uncertain.

Vienna, 28th: Count Beust will not be called to higher functions

PASSENGERS ARRIVED.

Per P. & O. Str. *Peelong, Dec. 23rd:*

From Southampton.—Mr. Gill; Capt. Harcourt; Capt. and Mrs. Walker; Capt. and Mrs. Cavignari; Miss Graves; Mr. Hastings; Mrs. Preston; Col. Hoseason; Mr. and Mrs. Currie; Mr. Marquis; Mr. Latham; Miss Ringrose; Mr. Holman; Mr. Ryan; Miss Townsend; Mr. Paulo; Mr. Otto; Mr. and Mrs. Neville; Mrs. Harris; Col. and Mrs. Mallison; Mr. Monnet; Col. McLeod; Col. Jones; Mr. and Mrs. Holmes; Mr. Taylor; Mr. Yule; Archdeacon Leigh-Lye; Mr. Innes; Mr. and Mrs. Sewell; Mr. Maffre; Mr. Thakar; Mr. Lambrandi; Mr. Riddell; Captain Chapman; Mr. Kirtikar; Mr. G. Kirtikar and native clerk; Mrs. Moyle; Dr. Bellew; Mr. and Mrs. Mackinnon; Mr. and Mrs. Nolke; Mr. Dawes; Mr. Anstruther; Mr. C. Hardcastle; Mr. Cook; Major and Mrs. Jackson; Mr. and Mrs. Delsoldato; Mr. Negroponte; Mr. Knoop; Mr. T. Knoop; Mr. Nitche; Dr. Wolfram; Mr. Fiegge; Gottfried Langenschied (Company's servant).

From Aden.—Mr. Hardy and 2 native servants; and Said Baba.

PASSENGERS SAILED.

Per Str. *Rinaldo, Dec. 22nd:*

For Liverpool.—Mrs. Oliver, 2 children and nurse; Mrs. Cook and child; Mr. James Browne; and Mr. A. Collingwood.

Per Str. *Tanjore, Dec. 23rd:*

For Southampton.—Surgeon Major W. Williamson; Captain C. J. Barton; Mr. and Mrs. Pollock; Captain and Mr. Otley and 2 infants; Captain E. Gillson; Mr. M. J. Bevis; Mr. S. Taylor; Mr. J. Irvine; Major and Mrs. Raitt; Mr. W. Hamilton; Mr. Sale; and Mr. A. Manson.

For Brindisi.—Mr. C. A. Wilks; Dr. Arnott; and Mr. H. Clifford.

For Suez.—Captain Hant.

For Venice.—Colonel A. Rich; Mr. Thos. McIlwraith; Lieut. Col. G. Shortt; and Captain G. E. Hancock.

DOMESTIC OCCURRENCES.

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MARRIAGE.

STACE—WATSON—December 21st, at St. Mary's, Poona, by the father of the bride, assisted by the Rev. W. Clark and the Rev. W. S. Eames, Chaplains, Edward Vincent Stace, Lieutenant, Bombay Staff Corps, to Amy Mary, third daughter of the Rev. G. A. F. Watson, Chaplain of Poona.

DEATHS.

HORT—October 12th, at Washington, United States of America Captain Josiah Hort, formerly in the 26th Regt. Bombay N. I., and latterly in the United States Army and in the Audit Office Washington.

CUTLER—At the residence of her son, Thos. Chas. Cutler, Medical Attendant B. B. and C. I. Railway, Parel, on the 18th Dec., Mrs. Catherine Cutler, the relict of the late Robert Denham Cutler, of Dapoolee, aged 65 years.

MORRISON—December 20th, at the residence of his step-father, J. Dunn, Engine Driver, G. I. P. Railway, Barda, Hector Charles Morrison, the beloved son of Mrs. Dunn, aged 21 years.

BROWN—December 21st, at "Date Grove," Mazagon, of dentition, Sidney Charles, the beloved child of Mr. and Mrs. W. T. H. Brown, aged 10 months.

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